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ABSTRACT

The Ketchikan Mural Project was a community supported program funded in part through CETA, Title III, Summer Program for Economically Disadvantaged Youth. The 120' by 70' mural, located on the Ketchikan Community College campus, is called "Return of the Eagle" or "Return of Supernatural Powers." It was executed by muralist Don Barrie with the help of 25 CETA co-workers selected on the basis of financial need and artistic ability. The mural is composed of 6 panels designed and painted by Mr. Barrie and 21 shields designed and painted by the co-workers. The 8-week project was begun in June 1978 with mural assistants to represent legends or events significant in Haida culture. They spent the remaining six weeks preparing the mural wall and executing their shields and cartouches. Designed and compiled for classroom use, this booklet contains photographs of the 21 shields designed by the CETA apprentices. Each photograph is accompanied by the designer's narrative account of the events depicted in the shield and by a brief biographical statement including the designer's name, age, interests, and vocational goals. Related learning activities for students are listed under the headings of writing and reading, art, and drama. (JH)

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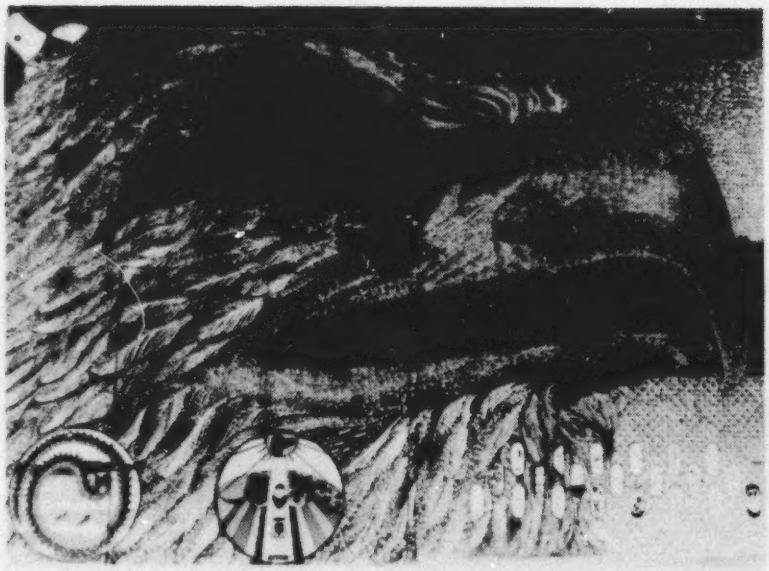
THE RETURN OF THE EAGLE



WÉI CH'ÁAK' KOO X̲WUDGÚT

TLINGIT

TS'ÁAK'AAY SAHLGÁANG SDÍLGANG

HAIDA

ŁAA LUUYAALTGA XSGIIK

TSIMSHIAN

MURAL PROJECT

SUMMER 1978

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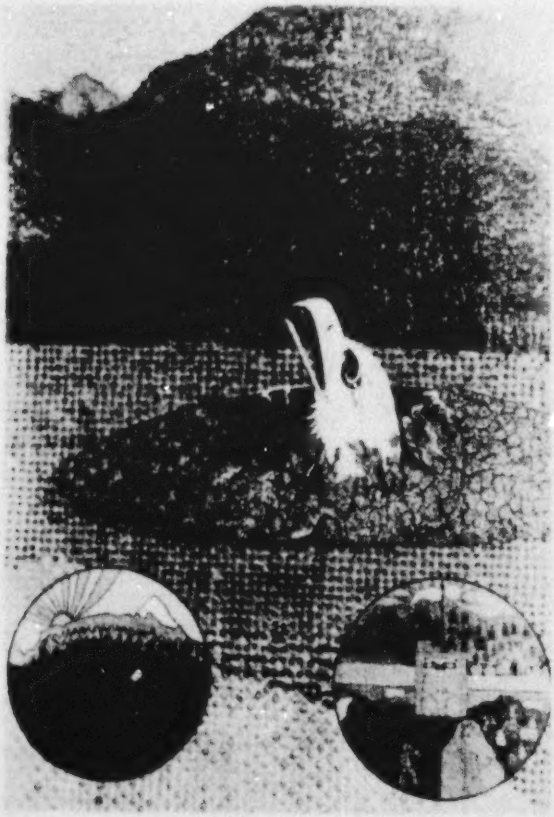
INTRODUCTION



The Ketchikan Mural Project was an idea that was supported by community leaders after Arts on the Move, Inc., a non-profit corporation in Ketchikan, had seen the work of muralist Don Barrie. The Ketchikan Indian Corporation had a special interest in the project so they wrote a funding proposal through CETA, Title III, Summer Program for Economically Disadvantaged Youth. The funding was granted and Don Barrie continued planning the 120' by 70' mural on the wall of the Ketchikan Community College Robertson Building.

THE MURAL

The 2,040 square foot mural is called "The Return of the Eagle" or "Return of Supernatural Powers" and was a four month project begun in June 1978. Muralist Don Barrie had 25 co-workers, of whom 20 were mural apprentices and 5 were mural assistants. The assistants helped to supervise the work. All participants were selected on the basis of their financial eligibility and their artistic ability.

The mural is composed of six panels which Mr. Barrie designed and executed, and 21 mini-stories designed and painted by the assistants in a series of circles along the bottom of the mural. The first step in the creation of the mural was the planning of what should be portrayed. For the assistants this meant spending two weeks deciding on a story to illustrate by researching materials in tne libraries, by talking to grandparents and relatives or by creating their own story.

They then sketched out their shields and colored them for future reference. The next step was to prepare the wall by scraping and sanding to get it as smooth as possible and then washing it off with a fire hose. A white primer was applied over the entire wall as a final step.

The 21 shields were outlined with black enamel on the wall and the students began to work on their own design. To transfer their designs from the art paper drawing to the wall a chalk grid system transfer was used. The students penciled in their designs before starting to paint.

This was an eight week project for the mural apprenctices. The last thing they did was a cartouche and then painted it on the lower left of the complete mural. A cartouche is a drawing that represents how the person feels or thinks about him or herself. It acts as an artist's signature.

THE MURALIST

Don Barrie is a painter and muralist whose work has received state and regional acclaim. Before doing the Ketchikan mural, his most recent work, "Coming of the Purifiers," at 13th Avenue and East Yesler Way in Seattle won city-wide recognition. Don Barrie was born in Juneau and has been pleased to have the opportunity to create major work in Ketchikan.

Mr. Barrie explains his work by writing the following: "The mural in Ketchikan is a continuation of two murals that I have completed based on myths and legends dealing with the earth's history. The whole mural might be thought of as a story like science fiction. The focus is on an old Hopi Indian legend which says that when man puts a city in the sky, soon after the Purifiers will return and a new world will be born. The legend continues on and will hopefully become the focus of new murals.

The Ketchikan mural looks philosophically at the belief in Supernatural Powers. For the last few generations myths and legends have been put aside in favor of belief in the scientific powers and yet they return as curiosities. The current trend in movies dealing with the unknown and unexplained, point out how ready people would be to abandon scientific belief when something happens that is not included in their own belief system.

The subject matter in the mural is based on a different relationship to time. Lateral time is the time that most of us deal with each day. I work eight hours; I have an hour for lunch; it takes ten minutes to cross town; even distance is measured in lateral time for us. Time is vertical in the mural. What is seen has happened, will happen, and is happening. All the time is now. Tomorrow is not a new day; it is the return of day.

Time has different names in different times. The Chinese refer to mid-December to mid-January in the I Ching as the Abysmal, the time too of the Mural. The time when Originating Forces of new things becoming is concealed and working within that which is already created. Cosmic magic is the meaning of the situation. From the first paintings and murals come part of the story: Eastern and Western philosophy become one. He (and his many followers) seeks the horizons from a fixed point within and the metaphysical City in the Sky that fulfill part of Hopi legend.

The Seattle Mural 'Coming of the Purifiers' coins a new word, 'Memronics' meaning that which is remembered from times past. This has all happened before.

The mural in Ketchikan is occurring in a time when all scientific minds are turned toward preserving that which is known and all eyes are turned skyward. The event that is taking place happens slowly in relationship to lateral time.

All that is happening can be explained scientifically, but the mind will not listen. That which is believed has faded in relationship to that which is. In the air above something inconceivable happens and the pavilion of the mind makes adjustments, sets up interpretations.

Myths and legends offer a more believeable point of view, so the mind in the end sees only 'The Return of Supernatural Powers.' The mind seeks remembered thought, MEMRONIC thoughts. The Eagle and the Thunderbird have returned and soon Earth will be renewed.

THE BEAR THAT CAME OVER DEER MOUNTAIN

My story is about the bears that come over the mountain. Around the first of June till the end of summer, they follow the scent of the garbage dump. When they come out of hibernation, they head for the dump and eat gargage till the fall, then they go back to their caves and sleep through the winter.

Benjamin (Bengie) James Tavares age 16, was born September 1, 1961, in Ketchikan, Alaska. His hobbies include sports and hiking. His cartouche is a leaf design.

BENJAMIN TAVARES

THE GIANT BEAR

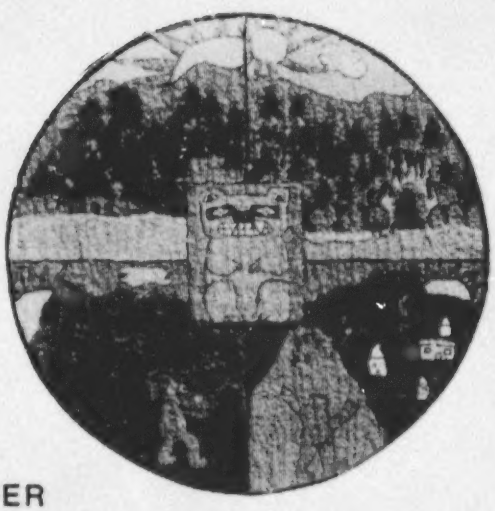
One summer day seven men went on a camping trip near China Town Island. They all unpacked and settled down at their camping area. There was nothing left to do so they thought they would go fishing on the other side of the island. They were gone for about three hours and caught enough fish for their dinner so they went back to camp. On their way back they saw a huge footprint in the moss. They went over and looked at it and were very surprised to see an animal's footprint that big. They started to get very scared.

They proceeded to walk around to see if they could find any more signs of this animal, but they didn't so they went back to camp and ate dinner and rested up for the night.

The next morning returning to the footprint to see if they could find the creature or something about it, they found his cave and it had moss, seaweed and grass all over it. They all walked over to it and slowly peeked in and saw it was empty so they walked in and looked around. They saw Indian language carved on the walls. They studied the Indian carvings and went back to their camp to have something to eat.

Upon returning to the camp they then saw the huge creature towering above them. The bearlike creature was larger then anything they had ever seen. They tried to get a little closer so that they could describe it to the village people but the creature started to attack. They attacked the creature but nothing stopped it so they ran away. They came to a steep mountain and then they started to climb to get away from the beast. They got to the top and sat there for the remainder of the day. The bear finally left and they climbed down and went back to camp. Four of the camping party went back to the village and three stayed so they could find it and kill it. They stayed there for many weeks waiting for signs of the beast. They searched and searched then tiring of this they returned to their homes. They told the people of finding the huge footprint and the story of their adventure spread from village to village.

Roberta Jean Welliver, age 17, was born June 24, 1961, her hobbies include softball and football. Her cartouche is the zodiac Cancer sign and a flower.



ROBERTA WELLIVER

THE BIG OCTOPUS

One day two men and one boy were going fishing in their canoe, when they saw this huge Octopus.

The Octopus stretched from one island to the other. That's how big it was.

They all returned to the beach and then the Octopus went under the water. Then they put their canoe back into the water, but they couldn't go anywhere. The paddle just slipped through the water, because the water was too slimy. So they went back on the beach and walked around the island to tell the people about this Octopus. Then later it killed off a lot of the people. As far as we know today there is only one survivor.

Mary Star Horwath, age 14, was born in Ketchikan, Alaska, September 3, 1963. She is going to school here in Ketchikan at Kayhi. Her full name is Mary Star Horwath but everyone calls her Star. Her favorite hobbies are photography and sewing. Her cartouche is a shooting Star and an aster flower, which means, Star.

HOW THE FLOWERS DEVELOP THEIR COLORS

Like everyone knows when the rainbow is out it is usually pouring. A long time ago it rained so hard that the color ran off the rainbow. It traveled down through the mountains, through the rivers, over the land, and into the ground. Until that time all of the plants were plain. Soon it was far deep into the ground. The flowers that were plain all grew different colors. Rainbow color can not stay hidden forever. From that time on the flowers grew in all the different colors.

Connie Branda is 18 years old. She was born March 3, 1960, in Ketchikan, Alaska, and graduated in 1978. She plans on attending college in Oregon and her hobbies are swimming and sewing. Connie's cartouche is two floating stars.

STAR HORWATH

CONNIE BRANDA

THE CREATOR

When the Raven created earth, he gave the earth the sun and the stars to light the earth, and rainbows for colors, and water.

DENISE GRAY

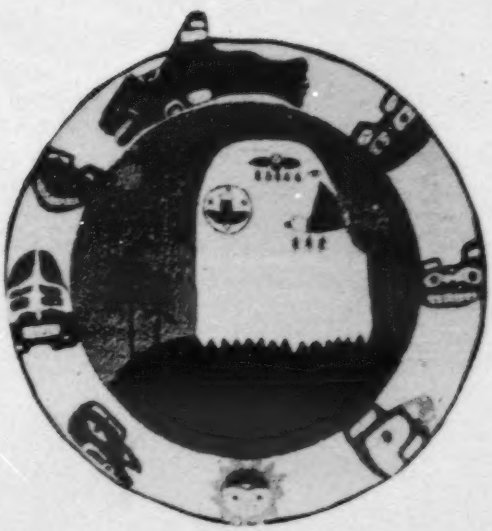
Denise Gray is 17, and she was born on May 17, 1961. She is attending Ketchikan High School and would like to attend a trade school after she graduates. Her hobbies are sports. Denise's cartouche is three owls.

HOW THE EAGLE SOARS

This is the way I got my picture. I was thinking about eagles and the way they fly. I thought how would it look if I did a picture on eagles and views of them flying.

I'll start with the top. It is an eagle flying towards you. The one on the right hand side is an eagle flying in profile. On the other side is an eagle flying with you looking down from the sky. The big one is thinking about the position he was flying in. The animals around him are his friends, starting from the top I'll name them: Killer Whale, Frog, Beaver, Eagle, Sun, Raven, Shaman, and Wolf.

Teresa Renea Charles, age 16, was born in Juneau, Alaska. She is attending Ketchikan High School and will be in the 11th grade. Her hobbies are bike riding and reading. Her cartouche is mountains, a zodiac symbol and the head of an eagle.



TERESA CHARLES

THE FLOOD

In ancient times there was a great flood. The high mountains were covered with water. All the people were drowned except those that remembered the Raven. The Raven spared those who remembered him so he could start a new world. He flew for miles and miles until he found a perfect spot to start a new world. He then flew back and picked some pine cones and spread them all over the new world. He planted trees, plants and spread water from a basket. Then he finally brought the last few people to the new land to live.

Charles Edwardson, age 14, was born in Ketchikan, Alaska. He is attending Ketchikan High School.

EAGLE HELPS AN OLD RAVEN SEE

The old Raven is blind and only finds food that is left from other animals' meals or waits until someone brings him food. One day Eagle sits beside him and asks, "Tell me old friend would you like something to eat?"

"I dream of eating salmon," says the Raven.

The Eagle returns with a big salmon which they both eat. Then Eagle says to the Raven, "Let us call on the spirit of the Salmon and ask to use the eyes of this fish."

The Salmon spirit gives the eyes to the Raven and tells him to put these eyes where his eyes were. Raven was happy because he could see again and find food and would no longer be a problem. He thanked the Eagle and the Spirit of the Salmon and flew into the sky.

George Charles is 20 years old and was born July 25, 1958. He graduated in 1977. His hobbies are sports and art. His future goal is to go to art school. His cartouche is a Dragon.

CHARLES EDWARDSON

GEORGE CHARLES

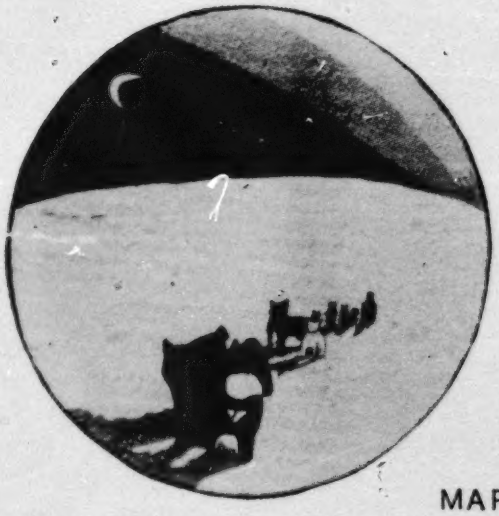
COOMUCK

It was winter time in the Eskimo village where Coomuck lived. Food was getting scarce. Coomuck was getting worried about where he would get food for his family. So he asked the other villagers if they knew any place where food was plentiful. One villager knew of an island where there was plenty of game.

They made arrangements to travel to the island and hunt for game. When they were ready they left for the island. They traveled over mostly rough ice.

One night about halfway there Coomuck heard rumbling. The rumble continued for a long time, then all of a sudden the igloo they were in cracked in half! Coomuck lost two of his children. In the other family the husband lost his wife and three children. The loss was too great for him, and he died of remorse. They also lost most of their tools used in hunting.

In the morning they picked up what was left and started off again. When they got to the island, they started hunting and making new tools. When they made enough tools and got enough meat, they went back to their village.



MARY ANN SEQUAK

Mary Ann Sequak is 15 years old and was born February 13, 1963, in Anchorage, Alaska. She is in the 10th grade at the Ketchikan High School. Her hobbies are hiking, swimming, dancing. Mary's cartouche is called "Cumuck".

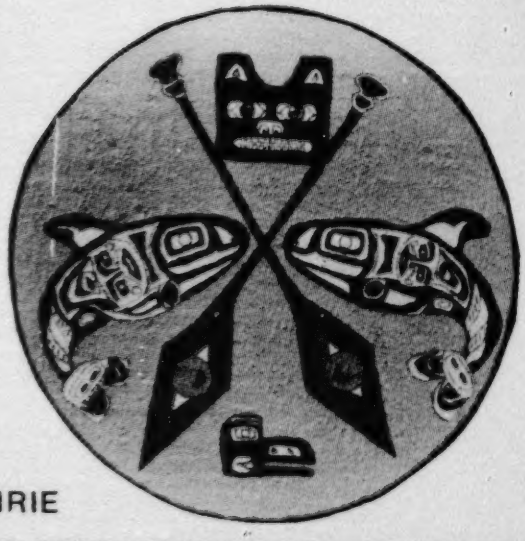
THE MAGIC PADDLES

The magic paddles are two of the most powerful of the powers. The Raven was an old Raven who was king of the village. The Bear was always trying to kill the Raven because the Raven knew the secret of where the paddles were buried. The Raven king knew that only the Killer Whales would use the power to put the village back in place. The Bear tribe was at war with the Killer Whales. They wanted the power.

Just before the Raven was to die he whispered to the Killer Whales, "Climb to the top of the mountain and dig up the buried paddles and you shall have the power. The climb to the mountain will be very dangerous and if you find the paddles, the people of the village will know because the sun will shine. Only use the power for good deeds. If you do not you shall be struck down by evil powers and the village will belong to the Bears."

The Killer Whales started on their journey. The people waited for the sun to shine. After a week of waiting, the sun started to shine, and the people celebrated in honor of the Killer Whales. They knew then that they were safe under the care of the Killer Whales.

Emily Mable Guthrie is 16 and was born November 19, 1962, in Ketchikan, Alaska. She is in the 10th grade at Mariner High School in Everett, Washington. Her goal is to go to college and be a dance instructor. Her hobbies are dancing, soccer, softball, and volleyball.



EMILY GUTHRIE

KILLER WHALE

Once there was a young boy, I can't recall his name. His father told him that one day he would get in trouble with the sea. He also told his son that he could call on the Killer Whale to help him by calling it a certain name three times. But when he grew up he began to disbelieve in that, because nothing ever happened.

When he got to be about 35 he was out fishing for his village. He got his boat filled with fish and started back. As he was going back a big storm came up. He was out there for days. He refused to eat because the village was starving. He became very weak. Then he remembered what his father told him years ago. He tried to remember the name his father gave for the Killer Whale. He couldn't remember the name at all so he made up one.

Then he fell asleep, repeating the name over and over again and dreamed the Killer Whale came to his boat. When he woke up he was floating near the village. The people found him and saw the Killer Whale swimming away. They celebrated his return with a big potlatch and thanked the Spirit of the Killer Whale.

Martin (Marty) Reguis Sequak is 14 years old born April 8, 1964. His ambition is to go to college and play football. His hobbies are any kind of sports, but he loves football. Marty's cartouche is the Killer Whale.

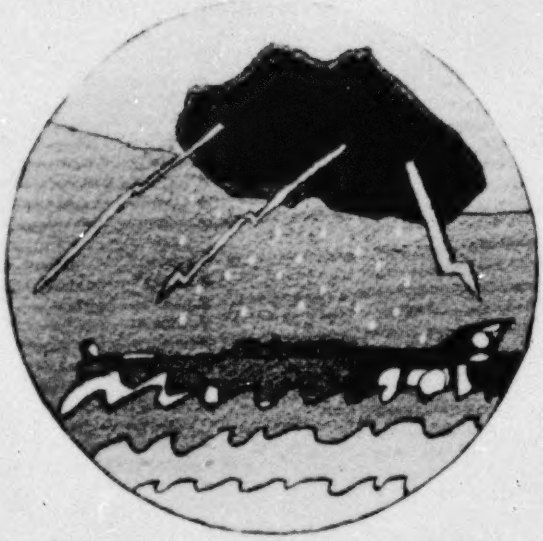
THE TIME THE SUN AND MOON WERE JEALOUS

Once upon a time the sun and the moon were in the sky at the same time. Then the sun started an argument with the moon saying, "I am better than you," and "I am brighter than you."

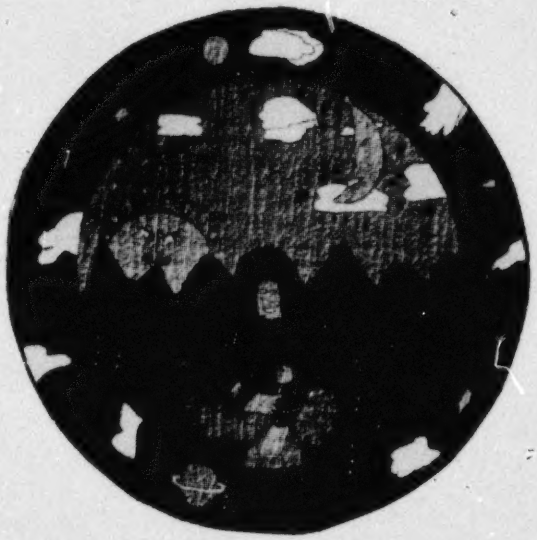
In reply the moon said to the sun, "I am prettier than you." This argument would go on and on for hours.

Finally the sun and the moon took their problems to the old wise man and asked him to decide who was the best. The old wise man had grown tired of this discussion and said, "I do not wish to hear this argument, you will take turns. The moon will stay in the house during the day when the sun is outside and the sun will stay in the house when the moon is out at night until you solve this problem." So it had been ever since.

Rosemarie Patterson, age 19, was born in Metlakatla, Alaska. She attended Metlakatla High School and graduated in 1976. Her hobbies are sports. Her cartouche is a rose and the sun.



MARTIN SEQUAK



ROSEMARIE PATTERSON

LEGEND OF THE CREATURES

This story is about three sons of Raven clan. These three boys were going hunting one afternoon. Before they went hunting their father told them to watch out for a weird looking smoke. If they saw this weird looking smoke they were not to go near it and if they did go near it, it would mean trouble. Under the weird smoke there were creatures living in a cabin and these creatures were cannibals (man-eaters). Before they went hunting their grandmother gave them three magic potions to use if anything happened.

On their way hunting they saw this weird smoke. Not even realizing what their father had said they went down to see the smoke, and under the smoke they found a cabin. It was, of course, the same cabin as in their father's story. They saw a lady with her baby, but this lady was hairy and weird looking. One of the boys had a cut on his leg and the lady started coming toward him and when she reached him she started to lick his leg. Right after that they ran out the door and started running back to their home.

The cannibal lady whistled for her husband and when he heard her he started to chase the three boys. The oldest boy used one of the potions and threw it behind them and it kept the creature behind them for awhile. Then the second oldest son used his potion and that kept the creature behind for a while again. They were almost home and the creature was so close to getting them and the third son used the last potion and that kept the creature back until they got to their house. When they got to their home, the father told them to wrap twine around the door. This way the creature could not get in the house.

Then the father had an idea. He was going to invite the creature's family to eat at his house. The plan was to have them for dinner and as they got there the father was going to tell them a story to put them to sleep. If their plan worked they were going to put the creature's family in this big hole and put hot coals on them and that was to destroy the creatures forever.

Regina Dawn Sheldon is 16 and was born February 8, 1962, in Ketchikan, Alaska. She is in the 11th grade at Ketchikan High School. Her hobbies are football and photography. Gina's cartouche is a butterfly.

REGINA SHELDON

THE LAKE MONSTER

A long time ago, the son of a chief married the daughter of another chief. The young man went to live in the house of his wife's mother, as was the custom. But the mother-in-law did not like him. All day long she would make fun of him. She called him a lazy man and said that he did not work like the other men in the village. He did not cut wood or go fishing.

There was a lake up in the mountains that the young man often thought about. He had heard many stories that the old men told about the monster that lived in this lake. The young man wanted to go to the lake and see this monster. When summer came the village went out to fish for the salmon. The young man went with them, but he caught only two salmon. Then he went away and no one saw where he went. The beautiful wife cried for her husband. Her mother said, "I hope I never see your lazy husband again. They say he caught only two salmon, and then he went away. I am glad he is gone." But the young man had taken his two salmon and climbed up to the lake in the mountains. There he made a fire and smoked the salmon so that they would keep.

The young man made himself a little house beside the lake. Then he took his axe and cut down a big tree that stood beside the lake. When the tree fell into the lake, the young man said, "Now I shall make a trap to catch the monster that lives in the lake." The young man split the tree part way down, and kept the two halves apart with sticks. He put the tree in the water with the two halves held apart and with water in between them. Then the young man put one of the salmon on his line and let it down in the lake right between the halves of the tree. He waited until he felt a pull on his line then he pulled up the line very quickly. The monster came up to the top, right after the salmon. So the monster was between the halves of the tree.

ANDREW SMITH

Andrew Smith is 16 years old and attends Kayhi. When he graduates he would like to go to diesel mechanic school. His hobbies are football, fishing, hiking and tennis. Andrew's cartouche is a two headed raven.

Quickly, the young man kicked the sticks that held the halves apart and they came together and caught the head of the monster. He made a great noise in the water, but soon he was dead. The young man used his sticks to separate the two halves of the tree. Then he took the monster out of the water and skinned it. He dried the skin very carefully. Now the old men said that if a man could crawl into the skin of the lake monster he could go down under the water. So the young mar crawled into the skin of the monster and swam down under the water. There he found a beautiful house where the monster had lived. At last the young man came up from the bottom of the lake. He crawled out of the skin of the monster. When the skin was dry, he put it into the hollow tree where nothing would hurt it, then the young man went back to the village.

The beautiful wife was very glad to see her husband, but the mother-in-law said, "I hoped that I would never see that lazy man again. But now he has come back to eat the salmon that the rest of us caught." For a time there was plenty of salmon. All the people in the village had all they wanted to eat. But soon all the dried salmon was gone. The men went out but they could not catch any fish. The people in the village were hungry. One day the young man said to his wife, "I am going away. Every night I shall be gone. I will return in the morning, but if I am not home before the raven calls, you will know that I am dead."

The young man went up to the lake in the mountains and got the monster's skin out of the hollow tree. He put it on and went down into the lake. He swam from the lake down into the river by the village and then out into the sea. He swam around in the sea and found a big salmon, it was dark as he brought the salmon to the shore by the village. He put it in front of his mother-in-law's house. Then he carried the skin back to the lake and hid it in the hollow tree. He got back to his wife before the raven called.

In the morning the mother-in-law found the big salmon before her house. She called the chief, her husband, and said, "Look what the spirits have brought to me. Go and call the people of the village." The young man slept all day, in the evening he left and was gone all night. But he was home again before the raven called.

In the morning the mother-in-law found two big salmon before her house. The young man whispered to his wife that it was he who had caught the salmon. "But do not tell anyone what I have told you," he said. Then the young man went to sleep and slept all day. The mother-in-law was very angry with him and called him "Sleep Fellow", but the wife only smiled. Now the mother-in-law began to think that she could have a halibut which is a fish larger than a salmon.

The next morning a large halibut was in front of the mother-in-law's house. Now the woman was sure that she was a shaman. The chief had a dancing apron like the shaman wear made for his wife. He had rattles made and a mask carved like an animal. The mother-in-law danced and shook her rattles. Then she asked the food spirit to bring her a sea lion. The young man heard her wish.

The next morning, a dead sea lion was in front of the chief's house. All the people had a feast. At the feast the mother-in-law put on her dancing apron and danced and danced. She told her food spirit to bring her a whale. A whale is very large. The wife was afraid that something would happen to her husband if he tried to catch a whale. But he said, "In the morning listen for the raven. If you hear the raven before I come back, you will know that something has happened to me. If you find me do not let the people take me out of the skin I wear. It is the monster's skin that is bringing us the good luck. Put the monster's skin by the hollow tree beside the lake."

Again the young man put on the monster's skin and went under the sea. He had a hard time catching a whale. It took him a long time to get the whale to the shore. The whale made a great noise. Just then the raven called. The young man was trying to get out of the monster's skin. His head was sticking out. But as the raven called he died.

The people of the village rushed down to the shore. They saw a big whale on the shore. They thought they saw the monster with the young man's head sticking out of his mouth. The chief's daughter heard the raven call. She rushed down to the shore and saw her husband in the monster's skin. "Oh, my husband, my husband," she cried.

"The monster has eaten your husband," everybody said.

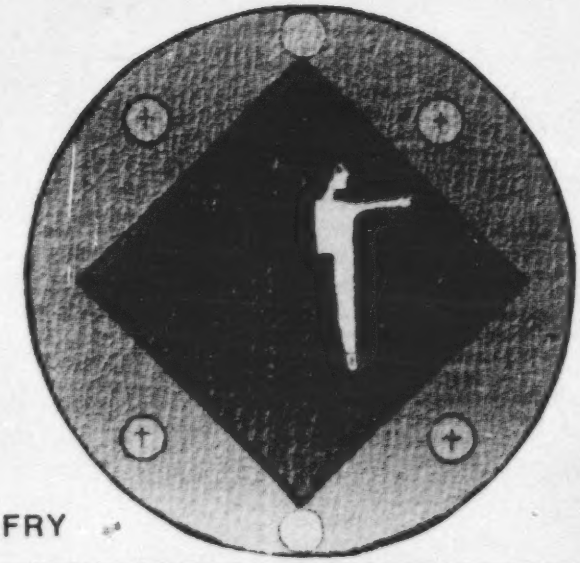
But the wife said, "My husband had killed the monster and was using the skin to get food for the people. He caught the fish, the sea lion, and the whale. For my mother is not a shaman. The food spirit did not send her the food. All of it was caught by my husband." She told them not to take her husband's body from the skin, but to carry him in the skin up to the lake. There they put the body near the hollow tree.

One evening, the wife went up to the lake. She heard her husband calling, "Come to the lake and get on my back." There in the lake she saw the monster. She got on the back of the monster. She heard her husband's voice say, "Hold tight." The monster swam down under the lake with his beautiful wife. They now live in the bottom of the lake and often go down the river past the village to the sea. If anyone should see the monster or his wife, good luck will come to him.

THE RAVEN MAN

The idea behind this picture is that the side of the human-bird that is human is what the person looks like. The bird side is the mind or soul of the person. The Raven had to change into a human so he could capture the sun, moon and stars and take them back to the Indians. That is so they would not live in the dark, and he did it. That's why there is light today.

Cole Fry is 14 and his goal is to become a butcher. He will graduate in 1981 from Ketchikan High School. His hobbies are football, motorcycle riding and fishing. His cartouche is a story of a family.



COLE FRY

THE BEGINNING AND THE END

The dinosaurs and man lived in one world until the world was divided into two parts. When this world was divided, man was put on one side and on the other side were the dinosaurs.

One day a young man named Little Arrow was told about a red brick road. It was said that if you walked the brick road until the end you could see the other part of what was once the whole world. He walked the road and to his surprise there they were on the other side, the dinosaurs. Among them were creatures like Pentaceratops, Brontosaurus, and Plateosaurus.

Bert Elvin Whitesides is 16 years old, born July 21, 1961, in Ketchikan, Alaska. Bert is in the 11th grade and his hobbies are riding motorcycles and working on bikes. Bert's cartouche is a tiger.

THE BEAVER

Long, long ago at the very beginning of our time the Old One looked down over the edge of the Upper World and saw only a wide lake of water. He thought, "I will build an island in the middle of that lake, it will be very pleasant to see."

So the Old One took up some earth-soil from the Upper World and with his hands he formed it into a ball. He shaped it round like an Indian top and held it in his hand while he thought how he should get it down into the lake. At last he thought of a way. He pushed a long pole through the middle of the ball and he lowered it down in the lake. When the ball reached the water the Old One turned it slowly and the ball began to move and to spread out in the water. The earth-soil covered a large area of the lake. Hills and mountains formed. There were hollows and flat places all around the edges. There was water.

As the story goes along he tells how he created trees, grass, flowers. He made rivers, lily ponds and a garden of rocks. He made people and animals for helpers. Each animal had his own work to do. It is said that the Old One had chosen a special guardian from among the animals to watch this world. The Old One had chosen the Beaver to be the keeper of the world. It is true that the beaver is a careful workman and he is dependable. When the Old One thinks it is time for the world to stop spinning he will tell the keeper of this world to gnaw the pole into two pieces. Then the world will stop spinning and fall over. This is the way Old One made this world and how he will end it.

Darlene Joseph, age 16, born in Ketchikan. She attended Kayhi. Her hobbies are photography and the outdoors. Her cartouche is the Spirit Woman.

BERT WHITESIDES

DARLENE M. JOSEPH

THE CREATION

My story starts after the Raven stole the sun from the wiseman and put it in the sky. He closed his wings around the scattered planets in the heavens, and when he opened his wings he had formed the Earth. After he creates earth he creates the animal symbols which turn into animals to roam the earth. Then he creates man who worships him, and if he's good the raven sends down a golden path for man to follow him into the heavens.

When the Raven is happy he creates rainbows to shine down upon us and to let us know that all is good.

Della Maria Dunkin, age 23, graduated in May 1973 from the Ketchikan High School. Her hobbies consist of art, sports, fishing, sewing and handicrafts. Her cartouche is a puppy entitled "Coy". She was also a supervisor on the Mural Project.

THE ESKIMO PADDLE

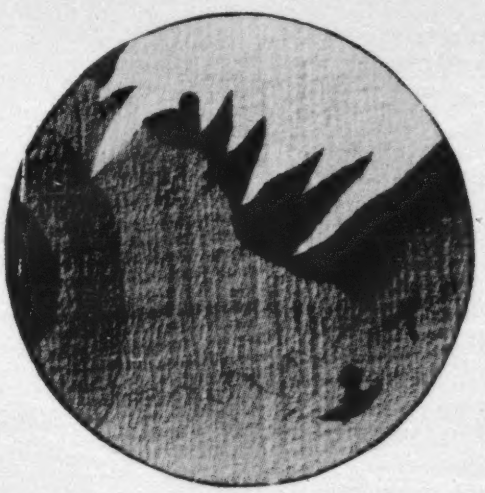
It was a warm day out when the chief of the tribe was instructing the young boys of the hunt they would go on. One of the boys ran home later to tell his grandfather of the hunt. The grandfather wished him luck.

That night the grandfather had a dream of his grandson in a canoe hunting for a whale. His dream was of a terrible storm and the grandson would die in it. Then he saw something strange, a hand came out of the water with a paddle in its grip. The paddle was made from the finest wood the grandfather had ever seen. It was so smooth it would cut the water like glass.

For days the grandfather searched for the wood on the beach. Soon the grandfather found the wood and began making the paddle exactly as he had seen it in the dream. He gave the boy the paddle just before the hunt and told the boy to use it if in harm. The boy was out in the open sea when a great storm stirred and rocked his canoe. Soon the sea was no longer calm and the boy was almost thrown from the boat when he remembered the paddle. When the paddle touched the water the sea calmed and the sun came out. When he got home he told his grandfather of the incident. Then the grandfather told him of his dream and how he knew. If the grandfather didn't have this dream and make the paddle, the boy would not have lived.

Brenda Leigh Boone, age 17, was born in Juneau, Alaska. She is a senior at the Ketchikan High School. Her hobbies are football, photography, art, and sports. Her cartouche is a headless devil.

DELLA DUNKIN



BRENDA BOONE

HOW A WORM DESTROYED A TRIBE

On the northern coast of Seward Peninsula there once lived a tribe of Eskimos. It was their custom each spring to leave their village and go to Cape Espenberg where they spent the summer hunting for oagroak, seal, and whales.

One spring when they departed, an old woman was forgotten and left behind in the deserted village. No food was left for her and no one to look after her. But this old woman was not ready to die even though her people thought her time had come, so each day she would go out on the beach to search for food. Sometimes she would find a piece of blubber or a fish or perhaps a piece of skin.

One day as she was on her usual food hunt she happened to see a small worm in the sand and wishing for a companion, for she was very lonely, picked up and carried it home. Every day there after, no matter what she found to eat, she shared it equally with the worm. As she fed it the worm grew larger and larger. It followed her about like a dog and soon was large enough to hunt game for her. It caught many birds and rabbits, and when it was stronger would hunt in the sea and bring seal meat for both of them.

Fall approached and the first snow was falling. It was now time for the tribe to return to the village for the winter. The worm was a huge monster by now and could kill the largest animals.

At last the oomiaks of the returning tribe could be seen in the distance. Even though they had deserted her and left her behind to die the old woman was glad to see them returning. But the worm was not. He seemed to rage and boil within himself and the closer the

boats approached the more ferocious he became. The old woman saw it was useless to try to quiet him and it was too late to warn the people. As soon as they landed out rushed the giant worm. The men fought fiercely with spear and bow to defend themselves, but they could not pierce the thick hide of the worm. In a few moments every man, woman, and child had been killed.

The old woman had become terrified during the fight and had fled across the tundra fearing that she would be killed also if she stayed. The worm however, did not intend to kill her. He had killed the people only because they had left the old woman to die and now he returned to the igloo to receive her thanks and to go on as they had before. But she was not in the igloo. When he found her tracks leading out across the tundra he became angry at her desertion and followed her across the snow. At night fall he overtook her still running, and killed her as he had the rest of the tribe. There being no one left, the village fell into ruins which you may still see. But even today no Eskimo will live at the place where the worm destroyed a tribe.

Vonnie Hulse, age 17 was born in Ketchikan, Alaska. She is a Senior at Ketchikan High School. Her goal is to go to Cosmetology School. Her hobbies are reading and driving. Her cartouche is the Skeleton Woman.

VONNIE HULSE

THE EAGLE TRIBE

During the spring our village was full of life getting ready for the summer. Everyone was happy but one young Indian couple who were very much in love. Marriage arrangements were already made for them but not to one another. So when ever they had a chance they would meet in secret.

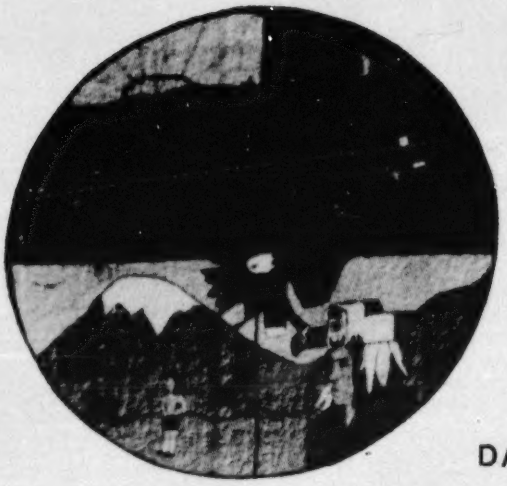
The Indian girl became pregnant and had a son. They both hid their son in the woods outside the village, planning on leaving the following morning. Shortly after they had left their son an eagle circling the area, hunting, spotted the little bundled up baby. The eagle investigated by flying around, then finally he swooped down and carried the baby off.

The young Indian couple came back very early to find their baby gone. They searched for many days for their son and found no trace of him anywhere. They thought the search hopeless so they returned to the village.

The boy grew up around the eagle and learned how to survive.

One day fifteen years later the eagle flew off over the mountains. The young boy followed. He came to the village of his parents. When they found out it was their long lost son the village had a potlatch in his honor. He was made chief of their village.

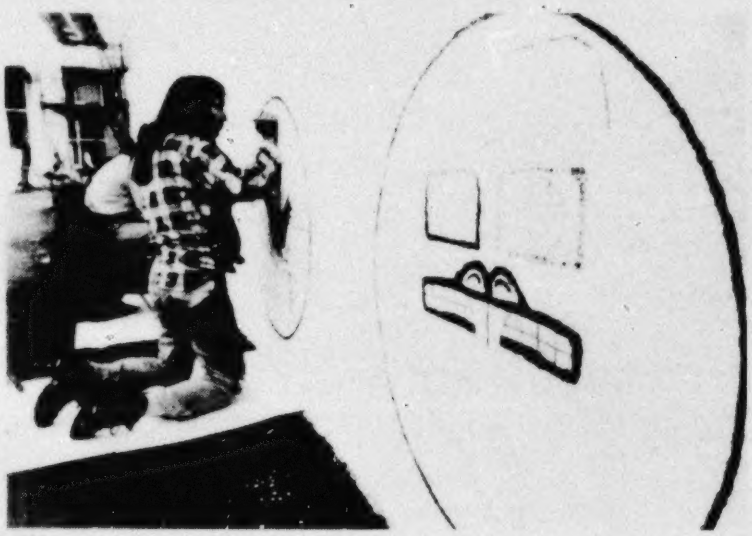
This is how we got the Eagle tribe. Being raised by an eagle made him very wise, powerful and strong. He was thought of as son of the eagle. The people of the village looked up to him.



DARLENE MARIA HOFF

Darlene Maria Hoff, age 17, was born in Ketchikan, Alaska. She attended Revilla High. Her hobbies are art and sports. Her cartouche is rain, Raven head and Pisces sign.

NOTES TO TEACHERS



The booklet has been designed and compiled for classroom use. Before studying the booklet, it would be helpful for you to view the mural on the Ketchikan Community College's Robertson Building. If that is not possible, the November 1978 issue of "Southeastern Log" has excellent photographs showing the entire mural. It can be borrowed from the Corporation.

The Corporation also has a slide/tape show about the development of the mural which we encourage you to borrow by calling 225-5158 or writing P.O.Box 6855, Ketchikan, Alaska 99901.

STUDENT OBJECTIVES

By the end of this unit the student will be able to:

1. Tell who was responsible for getting the mural project started and identify the muralist.

2. Relate the technical process of creating "The Return of the Eagle" mural.

3. Recite what the mural represents.

4. Distinguish between shields that represent Native legends and those created by the assistant muralists themselves.

5. Draw a shield representing a Native legend.

6. Judge the appropriateness of the mural for Ketchikan.

WRITING AND READING ACTIVITIES

1. Research a Native legend or myth and then write it in your own words. Be sure to identify and give credit to your sources.

2. Find as many different Raven and Eagle stories as you can. List your sources.

3. Write a mythical story of your own.

4. Compare some of the stories written in the booklet with the same story written from another source.

5. Describe the illustration of a myth or legend you have drawn. Use as many adjectives and adverbs as possible so the reader can visualize what you have drawn.

6. When you read Native legends or myths, remember those were originally oral stories. Discuss the differences between oral and written stories.

7. Read each story in the booklet and try to determine if the myth was originally from Southeast Alaska, the Eskimos, the Athabascans, outside Alaska, or made up by the writer.

8. Read the "Giant Bear" story and write five sentences that you think would describe how the bear looked and five sentences on how he behaved.

9. Read quickly through three stories. Now try to find and list as many proper nouns (or adjectives or adverbs) as possible.

10. Read "The Time the Sun and the Moon were Jealous." Now write a conversation between the sun and the moon being sure to use commas and quotation marks correctly.

11. Take a field trip to view some totem poles and see if you can tell what the pole represents. When you are back in class write a description of the pole and explain what the various carvings mean.

12. Write an explanation of why Native myths and legends were so important to the Native culture.

13. Explain what a cartouche is and describe one that you would design for yourself.

ART ACTIVITIES

1. Have a Native elder or artisan visit your class to explain some Northwest Coast Indian designs and their construction and symbolism.

2. Draw your own "shield" to illustrate your mini-story or legend. Consider using another shape besides a circle to confine your illustration.

3. Decide on a legend or story and illustrate it on a rock, a piece of felt, piece of wood, bear bread, or any other different surface other than paper.

4. Look at various Native designs in books, the museum, the Totem Heritage Center, or on items in curio shops. Try to draw one. Try to carve a Native design on a bar of soap or ask a carver to come to class and teach his art.

5. Take field trips to see totem poles. After studying the poles and discussing their meanings, try to create one of your own out of clay.

6. Draw a cartouche for yourself.

7. Instead of drawing about a legend or myth make a diorama that would tell the story.

8. Depending on the resources, time, and ambition you have, you can make your own mural. Perhaps you can get permission to use a wall in the school for a permanent mural. Be sure to get expert help in the preparation of the surface and choosing the type of paint that would be appropriate.

   If you cannot make a permanent mural, you can put up large sheets of butcher paper and then plan, draw and paint your illustrations. Each class member can work on the background and also have his own legend or myth to illustrate or the class can be divided up so that some students do all the background and some students just do individual legends.

DRAMA ACTIVITIES

1. Being able to understand and to identify feelings is an important skill. Discuss some of the feelings expressed in the following stories. Consider the intensity of the feelings and the causes. Try to act out some of them and have the rest of the class guess the feeling you are portraying.

   a. "The Giant Bear" -- anxiety, curiosity.
   b. "Killer Whale" -- futility, desperation.
   c. "Coomuck" -- fright, grief.
   d. "The Magic Paddles" -- relief, exuberation.
   e. "Eagle Helps an Old Raven to See" -- thankfulness, dependency.
   f. "Lake Monster" -- sadness, secrecy.
   g. "The Time the Sun and the Moon Were Jealous" -- jealousy.
   h. "Eskimo Paddle" -- relief, thankfulness.
   i. "The Eagle Tribe" -- heartache.
   j. "How a Worm Destroyed a Tribe" -- fear.

2. Your facial expressions are an important part of drama activities. Try to convey different emotions described in the stories by using different facial expressions. Then try to expand on the idea and use your whole body to convey a mood or feeling.

3. Practice using your voice to convey feelings or situations. Consider volume, modulation (stress, pitch), diction and enunciation when you speak.

4. Class members can divide up into small groups and choose one of the stories to act out for the rest of the class.

5. Borrow some tapes to listen to Native music and consider inviting someone who will explain and show you the elements of Native dances. The Indian Education Program has slide/tape shows, pictures and consultants available for you.